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# THE PRINCIPLE

OF

## JEWISH EDUCATION IN THE PAST

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TWO ESSAYS.

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BY

RABBI ABRAM SIMON, Ph. D.

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WASHINGTON, D. C.

1909.





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DEDICATED  
IN FILIAL AFFECTION  
TO THE MEMORY OF  
MARY OBENDORFER,  
MOTHERLY EMBODIMENT  
OF  
THE IDEAL AND FORCE OF JEWISH EDUCATION.



# THE PRINCIPLE OF JEWISH EDUCATION IN THE PAST.

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## *"The Biblical Era."*

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The phrases "Biblical Era" and "Methods Applicable To-day" set two proper limits to the length and scope of this essay. I shall construe the Biblical Era as the fifteen hundred years between the Patriarchal and the Maccabean epochs, and I shall consider only such methods and principles which seem to point a moral and adorn a tale in the volume of modern education. This essay divides itself naturally into six parts, forming answers to these questions:

- I. What is the general trend and purpose of Education?
- II. What is the specific purpose of Education in the Bible?
- III. What was the standard of general culture in the Biblical Era?
- IV. How and by whom was such education or culture imparted?
- V. What are the methods and principles of such education, applicable to-day in our religious schools?
- VI. What is the message which the biblical educational ideal holds for this age?

### I.

A Philosophy of Education is still in the making. The mass of information as to man's spiritual nature has not yet been formulated into so exact a scheme as to enable us to say that there is a complete Science of Education. If there is a science of education, it is descriptive rather than normative. The depth of the spiritual nature of man is now being

plumbed. Yet it must be admitted gladly that despite the foam of speedily vanishing frothy theories and deductions, divers have been privileged to bring to light and leading much of the content and method of spiritual phenomena. The art of education is waiting patiently on the science of education. What we have not as yet, but ought to have is what J. S. Mill called, a treatise which would embody the "laws of the formation of character."

Fortunately, the human instinct insists on self-expression and self-reproduction, and formulates its moods, passions, ideas and dreams into moving traditions and fluid institutions according to its needs, ability and courage. Fortunately, the home performed its divine task before Sociology saw the light of scientific day. Parents did not wait for the coming of Psychology and Pedagogy to impress themselves and their ideals upon their children. The race has educated itself without worrying over finalities. It gripped the eternal verities of life; the ages have slowly clothed them in flesh and bone. The real heart of the Educational Ideal has never ceased beating since the dawn of human life.

Our modern educational ideal is a synthesis of all the past ideals as modified by the growth of nationality, democracy, science and industrial development. It revolves about the right of each child to its own fullest development, the duty of the State to train its children to the highest efficiency of citizenship, and to the right and duty of the home to be the productive and practical unit of Society for the care of childhood. While the first and second ideas have received but scant philosophical recognition in the past, the third idea, the dower and duty of home, has never failed to be appreciated as the dynamic force and possibility of all education. The Home contains the first and best of all schools, all teachers, all pedagogics, and I much doubt if Society will ever develop a sublimer institution for the production, conservation and enhancement of its accumulating treasures. Nor should it be forgotten that the education in the home was connected and saturated with the rites and rules of religion. Education seeded and sprouted in the home, but it has been fertilized by Faith. If the progress of society has thrown the burden of education upon the State, it may well pause in considering in how far it can afford to dispense with the intimacy and the warmth of domestic instruction and the glow of religion in the training of its citizenship for Life. "Education, then, in



its widest sense is the means which a nation (in which State, Church and Home are organic units,) takes deliberately for the training of its citizens in the traditions and principles of national character and for the promotion of the welfare of the whole as an organized ethical community."\*

Out of this, has grown our modern Educational Ideal. Babylonia and Egypt had general learning but it was exclusively the privilege and the possession of the priests; they have not left us their ideal so as to have it succinctly embodied. From Greece comes the ideal of culture, embodied in philosopher and athlete. Rome found her ideal of efficiency in the training of the orator. The Middle Ages busied themselves in producing the monk in the cloister and the knight in the castle. The masses in their ignorance watched the development side by side of these ideals of monkish piety and knightly chivalry. The Renaissance broadened the mind, and brought back Greek and Roman ideals. The Reformation clarified the heart and brought back the Bible ideals. The one gave learning more breadth and depth; the other gave religion more purity and more scope. A new educational ideal was born when the fertile brain of Rousseau gave "Emile" to the World in 1762. The Ideal of Nature, of a nature as it can only exist in the imagination of men to whom civilization is a curse and a cross, thrilled Europe. Young Emile is to be trained in the lap and arms of Nature. No restraint, no rules, no books, no obedience, no God,—only a full reliance on, and devotion to, Nature and the child-instincts of human nature. Learn nature's secrets! Nature must be the Bible; experiment and observation are the Law and the Prophets. Let him grow strong, learn to swim, use his hands, and at fifteen introduce him to history, literature and society. This idea went home to the masses. Amid much rubbish, it contains a principle which has been transforming all modern Education, and finding its enhanced expression and formulation in Pestalozzi, Froebel, Spencer, Bain and a host of noble workers who are bringing us at last to the heart of the child. Thus, Education has become a movement of the people, for the people and by the people, and for the completest and most harmonious inter-action of the individual and of society for each other's life and progress. To this happy consummation, modernity is contributing the ideal of service.

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\*S. S. Laurie—"Historical Survey of Pre-Christian Civilization"—Introduction.

The question is, Is the modern Educational Ideal wholly a synthesis of the Greek, the Roman, the Middle Age and the modern democratic struggle? What do modern educators mean when they speak of Heart-culture, Character-building, spiritual training, or the preparation of the individual for life? Do these not hark back to the Bible, to the fundamental concepts and principles therein contained? Can we escape the conclusion that the stress and sweep of modern education are intrinsically about the heart of Israel, about the old Biblical ideal of Religious Culture?

Is not Religious Culture, then, not only the contribution of Israel to the treasure-house of education, but also the Principle which <sup>states</sup> ~~evolves~~ all other gifts; or, changing the figure, is it not the conviction which is forming and transforming all theories to a necessity for the cultivation of character and life?

## II.

It is not difficult to understand the purpose of Education in the Bible. The Bible is the world's oldest text-book on racial and individual training. The people who wrote the Bible are the classic pedagogues of civilization. The Hebrew was the only one who ever built up an educational program on religion. Its theory called for a levelling-up process of the people to the standing, dignity, piety and learning of priests. While learning was not the possession of all, theoretically it was the privilege of all. Israel's ideal of a kingdom of priests called for the educational art which could give reality to such an ideal. Floating before the minds of all Hebrew educators was this inspiring message, "Surely, this great nation is a wise and understanding people." (Deut. IV, 6). There is nowhere a statement that education is an exclusive prerogative.

In how far culture in ancient Israel was general it is impossible to say with any degree of definiteness. It is a fact, however, that Israel in Egypt, in Canaan and in Babylonia was in the midst of a nation of superior intellectual and political culture. The genius of the Hebrew (and later on of the Jew) lay in his masterful absorbing function by which he transformed and transfigured the products thereof in the alembic of his soul. Whatever served this instinct was utilized and sublimated. He "Israelized" the Osiris of Egypt,

the Baalim of Canaan and the Ormuzd-Ahriman of Persia. He ethicized their gods, their myths, their institutions and their ceremonies. He religionized everything finally into an ethical monotheism and preserved it immortally in a Book and, with his pedagogical instinct, made his holy God the World's Educator. Thus, the Hebrew, his God, his religion and his book stand together as the Biblical contribution to the learning and the pedagogy of the human race.

The method adopted for the perpetuation of his first fruits is inherently the best. God, Home and the Torah are the three classic and organic units. Education in the Bible begins with obedience to parents, centers in reverence for God and ends in the discipline and consecration of life. Israel laid his greatest burden on the home as the educator of the race, and sanctioned the fifth commandment as its divine guarantee of perpetuity. From early morning until nightfall the day brought its lessons and warnings, its prayers and its sacrifices. Daily and insistently the instruction revolved about the love of God and His choice and training of Israel for his divinely set and priestly-charactered mission. "Out of heaven He made thee to hear His voice that He might instruct thee. Upon earth he showed thee His great fire and thou heardest His words out of the midst of the fire. And because He loved thy fathers, therefore He chose their seed after them and brought thee out in His sight with His mighty power out of Egypt. Know, therefore, this day and consider it in thy heart that the Lord is God in the Heaven above and upon the Earth beneath. There is none else. Thou shalt keep, therefore, His statutes and His commandments which I command thee this day that it may go well with thee and with thy children after thee, and that thou mayest prolong thy days upon the earth which the Lord, thy God, giveth thee forever." (Deut. IV, 36-40). Love God and do His commandments, for this is the whole duty of man. Religious training, then, is for personal and social righteousness. *To know God is to do right. To do right is to be pious. Piety is learning. The knowledge of God is for the consecration of life. "Know God in order to live godly,"* this is the purpose of Education in the Bible. Know God, not for the intellectual satisfaction involved, but in order to love Him! Love Him, not for the mere discharge of emotional energy but that you may live! Live, not for a mere satisfaction of the instinct for existence, but in order that you may consecrate it! In other words, *Religious Culture is the educational ideal of the Bible.*

## III.

What do we know of the level of culture in the biblical era? What subjects were taught the children in the home or the adults in the professional schools or in the synagogues? A curriculum is out of the question. Something besides religion must have been taught in a history of fifteen hundred years. Josephus is proud to say that Jewish education was so superior to the Greek or Roman, in that it was both theoretical and practical. I can understand that the "theoretical" would include a knowledge of religion, of the parts of the history as it developed, a training in ethical duty, in the holidays and in reading Hebrew. But the "practical" must have been more than a participation in the sacrificial system. Ecclesiastes said "Whatever thy hand findeth to do, do it with all thy might;" we would be using a cheap homiletics to make this bolster a plea for industrial education. However, there was training in war. All over twenty years must have served some apprenticeship and profited by its physical training.

II Sam. 1: 8, has the training of the men of Judah in the use of the bow.

Strong as are the words against sloth and idleness, yet the Greek conception finds no clear enunciation until the beginning of the Maccabean era.

Music was certainly taught to the upper classes. The traveling prophets in Samuel's day no less than the priests in connection with the temple of Solomon and of those who returned under Ezra were teachers of music, though their music was essentially for worship. (I Chr. XXV 8b; II Chr. XVII, 1; Prov. XXV, 5).

Nor know we of the sciences which were taught. The Hebrew displayed no aptitude in the gathering and collating of scientific data. Some priests may have known something of medicine, hygiene, astronomy, but we do not know of science as subjects of education. Toy, in his notes on "The Book of Proverbs," p. 531 suspects that the words, Chapter XXX, 18 and 19,

"Three things are beyond my ken  
And four I do not understand  
The way of the vulture in the air.  
The way of a serpent over a rock.  
The way of a ship on the high sea  
And the way of a man with a woman,"



are lessons in natural history and physics. So the words, wisdom, intelligence, knowledge, doctrine, counsel, understanding, guidance, Torah, teaching, sagacity, discretion, the way, often finely drawn in the bible, may represent crude divisions of general cultures.

Was writing taught? We touch debatable ground. We may not be far from wrong in allowing a fairly common accomplishment in this direction before the Exile. Words and scenes about writing occur in every page of the Scripture. In Genesis XXXVIII, 18, Juda's signet ring must have been lettered. Judges VIII, 14 reveals a young man putting down in the writing the names of the princes of Succoth. In Judges V, 14 we find the words שֵׁבֶט סֵפֶר "the tribe of the book." The administrative system of judges and elders under Moses and for many years later implies the supposition that they could keep record of names, dates and facts. Deut. XX speaks of שְׂטָרִים sub-military officers, who kept the register of those who served in the army. I Chr. II speaks of Jabez—the home of writing. Deut. XXIV treats of writing a bill of divorce, while the Mezuza calls for writing. "Thou shalt write them upon the door-posts," "Upon the tablets of thy heart," "the two tablets of stone" call for a familiarity with the art of writing. In II Sam. VIII, 7; II Sam. XX, 5; I Chr. XVIII, 16; I Chr. XXIV, 6; I Kings IV, 3, and II Kings XIX, 22, occur the names of Sheva, Shebua, Shaphan, Sh'maya, Savya, Elisaref and Ahii as scribes under David and Solomon. Psalm CIX and Proverbs XXX 11-31 are alphabetic acrostics. How comes it that Amos and Micah two of the greatest prophets who came from the masses spoke such classical Hebrew, and that Amos, the dresser of sycamores was the first to put his sermons to writing? The Bible itself is incontestable proof that the people had the literary instinct and passion for self-expression in stately language.

Jeremiah XXXVI, 18 uses the word ink. From II Kings XX, 20 and later referred to in II Chr. XXXII, 30 we learn of the great conduit built in the days of Hezekiah, and its inscription now deciphered, is living testimony to the knowledge of writing in the eighth century, B. C.

Yet the Bible is only a remnant of a great literature which the writers must have had for reference? Out of the Bible we draw the proof of the one-time existence of smaller tracts, codes, histories, epics and dirges. There existed "The Book of Yashar" (II Sam. I, 18);

"The Wars of Jehovah" (Num. XXI, 24).

"The Book of the Covenant" (Ex. XX, 20-23).

"The Little Book of the Covenant" (Ex. XXXIV).

"The Holiness Code" (Levit. XVII-XXVI).

"Collections of Dirges" (Amos V, 2; Jer. XLVIII, 36; II Chr. XXXV, 25).

"Collections of Genealogies by the prophets Shemaiyah and Iddo." (II Chr. XII, 15; XIII, 22).

Were these tracts and booklets written for private circulation? Were they text-books on religion and history?

Does not Numbers V, 11-23 indicate a separate tract on "The Law of Jealousy?"

May Exodus XXXIV not have been a catechism in Religion? The existence of so much writing before the Exile compels us to the belief that writing was not the exclusive possession of the priests and levites.

Whether the arts of natural history, music, writing, were only taught in the upper classes will never be definitely known. One thing is certain; after the return from the Exile and for a century thereafter so general was education that Ecclesiastes could say in sarcasm, and with truth, "Of the making of books there is no end." (Eccl. XII, 12). When we consider this question in connection with the further query "How or where was instruction imparted?" the probability of a wide and general culture becomes a certainty in post-exilic days. Ancient Israel had no schools in our sense of the word. The phrase "schools of prophets" means rather a guild than a fixed place of instruction. Instruction was mostly oral and given in the home. The Levites, scattered throughout the length and breadth of the land, came into close contact with the people and, doubtless, served as the pioneer missionaries. The prophets in their peripatetic wanderings made every spot a platform, a temporary school for public instruction. The porch of the temple was often used; and here and there, we infer that the wide open places (Prov. I, 20) and cross-roads furnished favorable meeting grounds for the sages and their pupils.

But the birth of the Synagogue was the greatest educational factor in Jewish history since the prophets' voice was hushed. The word "Midrash" appearing twice in II Chron. XII, 22 and XXIV, 27 cannot mean school but commentary. "The institution known as the "be rab" or "bet rabban" (house of the teacher) or as the "be safra" or "bet sefer" (house of the book) is supposed to have been originated by

Ezra and his Great Assembly, which provided a public school in Jerusalem to secure the Education of fatherless boys of the age of sixteen years and upward." (Jewish Ency. Vol. XII p. 37). The growth of the synagogue was so rapid that by the second century B. C. there was scarcely a town which had not at least one synagogue. There was no conflict between the Temple and the Synagogue. They flourished side by side, performing complementary functions. The Temple was for sacrifice and worship; the latter for instruction. The former had a certain aloofness; the essential nature of the latter was democratic. It was the "People's Institute." The Synagogue was the public high school where the Law was read and expounded, where prayer and praises were offered. In the latter the services were conducted by the elders and the priests, while the instruction was in the hands of the laity, the sages. In addition to the popularizing of knowledge in the Synagogues, the private homes were also turned into wells of instruction so that Jose ben Joezer of Zeredak could say truly, "Let thy house be a meeting-place for the wise; sit amidst the dust of their feet and drink their words with thirst." Everywhere, little bands of men grouped themselves together for instruction in the law and in higher studies, forming the original Chautauqua circles. By the Maccabean Era, elementary education was accessible to all, so that we can appreciate the conclusion of Wellhausen, "Whoever could not read was no true Jew," (Isr. u Jud. Gesch. 159). With the Maccabean Era, the synagogue felt the impress of Greek philosophy. When the Jew met Greek, it was a clash of Jewish against Greek pedagogy, religious versus secular culture. Both ideals are dominant in the modern Educational Ideal. The problem of the future is the task of harmonizing them.

#### IV.

By whom was this exalted ideal of religious culture developed? The teachers in the Bible are (a) the parents, (b) the levites, priests, psalmists, (c) the prophets, (d) the scribes, (e) the sages.

(a) The parents are the first teachers (Ps. CXXVII, 3, CXXVIII, 3). They follow a curriculum born out of a rich fund of domestic experience, tradition and love. We can follow the babe as it is washed in water, salted and swaddled (Ezek. XVI, 4); how, if wealthy, it was turned over to nurses (Gen. XXIV, 59); how, if a boy, it entered into the covenant

of Israel on its eighth day and was named. The fortieth day called for an offering in his name, while the girl's was brought on her eightieth day. Then the babe was weaned at a family feast (Gen. XXI, 8, and I Sam. I, 24), during all of which time the full stamp of the loving parental soul was being impressed upon it.

What can express the duty and method of parental education so clearly as these words, "Thou shalt teach them diligently unto thy children and thou shalt speak of them when thou sittest in thy house, when thou walkest by the way, when thou liest down and when thou risest up?" And what can express the absolute duty of the child so succinctly as the classic fifth commandment and its law of reward? Surely the entire Sh'ma, the great Ten Words, the holidays, the forms and meanings of sacrifices, the choice of Israel, God's love, protection and promises to him are the most essential elements in the earliest education of the child. Doubtless, too, the children were deeply impressed by their visit to the Temple to hear the reading of Deuteronomy by the King (Deut. XXXVI, 10-12).

The strongest religious influence was the personality of the parents and the atmosphere of the home. The instinct of imitation fashions the sights, sounds and hourly experience into habits and items of conduct. If to the parent, the command "Ye shall be perfect as the Lord your God is perfect" is the "Imitatio Dei," to the child his hourly home-life brings the law of "Imitatio Parentis" (Gen. XIII, 1 and Deut. II, 26).

No days furnished more favorable occasions for parental instruction than did the holidays. Here the parent had his opportunity. Home-ceremonies would arouse the curiosity of children and win from them numerous questions. And the parent is to welcome such interest and inquiry and never say "Wait until you are older before I can explain to you the Exodus from Egypt or the Giving of the Law." Your welcoming the inquiry calls for your exercise of pedagogical common-sense. Fit your answers to the needs and mental capacities of your children. Exodus XII, 26 presents such a recitation-hour during the Passover service. "And it shall come to pass, when your children shall say unto you, what mean ye by this service, then shall ye say 'It is the sacrifice of the Lord's passover.'" So in XIII, 8 "And thou shalt show thy son in that day, saying 'This is done because of that which the Lord did unto me when I came forth from Egypt.'" So in verse 14 and Deut. VI, 20 shall the children be thus trained



to consider themselves as part of this people and to feel the responsibility thereof.

The parents must seize the symbols as valuable pedagogic pegs. For the Passover (Ex. XIII, 9 and 16) "Shall be for a sign unto thee upon thy hand and for memorial between thine eyes." So the Sh'ma adds the lesson "Thou shalt bind them as a sign upon thy hand and they shall be as frontlets between thy eyes." The frequent recurrence of these phrases indicates their use and their function in the home—curriculum.

These symbols taught by the avenue of the eye; yet it was the heart "whence flowed the issues of life" (Prov. IV, 23) and upon which was lavished all the wealth of care. The law is to be "loved with all your heart and soul." The child must recognize the equal authority of father and mother and its very highest obligation of obedience. "My son, keep thy father's commandment, and forsake not the law of thy mother." (Prov. VI, 20). But this duty ought to be a heart-duty and an unforgettable duty. "Bind them continually upon thy heart and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest it shall keep thee. When thou wakest, it shall talk with thee." (Prov. VI, 21). Surely, the influence of the mother must have been immeasurably great. In addition to the religious training, she taught her girls weaving and spinning (Ex. XXXV, 25) and the domestic rounds of accomplishment of those days. A mother's instruction is still preserved for us in Prov. XXXI, "the words of King Lemuel, the prophesy which his mother taught him," and the description of the ideal woman is a tribute to his own mother and to Jewish womanhood in general. Doubtless, she taught them prayers. Deut. XXVI preserves two prayers for us. Isaiah says "What availeth me the multitude of your prayers?" What those prayers were we know not. The word "Amen" abounds so very frequently and must have been the usual close of prayers in the early days. We find "Amen" used in Num. V, 22; Deut. V, 15; XXVII, a dozen times; Neh. VIII, 6; Ps. CVI; Chr. XVI, 36; Ps. XLI, 14; LXXXIX, 53, as liturgical formula; and it presupposes the existence of short prayers with the amen as its conclusion. Its ironical use in Jer. XXVIII, 6, and recurrence in Kings I, 36 and Neh. V, 13 as an emphatic expression of assent only argues the widespread use of the word "Amen."

The instruction was oral, and if attention and good behavior were not secured, the rod was brought into frequent usage. The boys and girls of the Bible days were not mollycoddled.

Absolute obedience was the prime essential duty of childhood. If the child cursed his father or mother, (Deut. XXVII, 16; Ex. XXI, 15; Lev. XX, 9) death was pronounced upon it. Death is the penalty for smiting a parent (Ex. XXI, 15), while "he that setteth light by his father or his mother" is pronounced accursed," (Deut. XXVII, 16). If the child was incorrigible a "ben sorer umorer," and had refused persistently to obey his parents, he is to be brought by his parents and publicly arraigned before the elders of the city and stoned to death. (Deut. XX, 18-21). This is the real origin of the Juvenile Court, but with an unmitigated severity. Yet it must be remembered that the parent had not, as in Rome, the power of life and death over his son. When insubordination became intolerable, he could not take the law into his own hands; he must appeal to the decision of an impartial tribunal. That this punishment of the incorrigible could not have been of frequent occurrence even in the Bible Era is clear from Prov. XXX, 17, where disobedience to parents is cited as a thing which brings a man to a bad end, not as a thing punished by death.

When the parents could afford it, they would entrust the further and higher education of their children to priests, levites (Deut. XXXI, 9; Joshua IX, 34) or tutors (II Kings X, 1), which, during and after the exile, was a very common practice.

(b) Our knowledge of the educational function of the levite, priest and psalmist leaves very much to be desired, and yet they must have been strong factors in moulding the religious life of ancient Israel. It is a pity that we cannot know in how close a contact they came with the home, the parent, the child. I am inclined to say that their educational work must have been less direct upon the child and the home but more direct upon the community as a community. I shall omit all consideration of biblical criticism on the indefiniteness of the position and relation of levite to priest, and of the exaggerated opposition between priest and prophet. I feel that an institution like the priesthood whose function became the acknowledged missionary ideal of a people must have wielded a tremendous force for good and for learning. Aside from the purely ecclesiastical labors of the levite and priest, such as carrying the ark of the covenant, presiding over sacrifices and worship, acting as doorkeepers and pronouncing the benedictions, they were administrators, guardians and teachers of the law.

"They show Jacob Thy Judgments  
And Israel Thy Law."—(Deut. XXXIII, 8).

In Jeremiah VIII, 8, theirs is the power to decide in accordance with the principles of "the law of which they are the guardians." In II Kings XVII, 27, the priest is the educator. In Jeremiah XVIII we read "The law shall not perish from the priest nor counsel from the wise." Chaggai II is told by God to consult the priests. Supervision of leprosy is in their hands (Deut. XXIV, 8); they are to address the hosts as they go forth to battle (Deut. XX, 26); they are to be consulted in difficult law-suits (Deut. XVII, 8) and see as to the preservation of the laws (Deut. XVII, 18 and V, 26). In the reform work under Jehosaphat the leaders are priests (II Chr. XVIII). In Leviticus X, 10 we read "they teach the law of leprosy." And in Micah III, 11 the priests are scolded for "teaching for hire," "while the prophets divine for money." Nehemiah VIII recognizes the priests and levites as the actual and practical expounders of the Law. That two great prophets, Jeremiah the preacher of Individualism and Ezekiel the exponent of Solidarity were also priests adds immeasurably to the stature of the ideal priesthood. This ideal priesthood is stated exquisitely in Malachi II who, after rebuking "the priests who despise My name," says:

"The Law of truth was in his mouth,  
And iniquity was not found on his lips,  
He walked with Me in peace and equity,  
And did turn many away from sin.  
For the priests' lips should keep knowledge,  
And they should seek the law at his mouth,  
For he is the messenger of the Lord of hosts."

We are most anxious to know how the priests exercised these educational functions so that they could turn many from sin, and how many sought wisdom from their lips. At any rate, enough proof has been brought forth to show that by the period of the Exile the priests represented the purely ritual and intellectual phases of worship and religion. Naturally, then, they were the conservators of the status and dignity of the religious life; and their main appeal was to tradition, sentiment and the inviolable sanctities of the godlike institutions.

But is this all that can be said of them? Were they only sticklers for the cold majesty of the law, ceremonial or judicial? Had they nothing to do with the Psalms, those sweet intimate dialogues of the soul with God? Prophetic teachings abound in the Psalms; can it be that the priests were unaffected by them, failed to appreciate and appropriate them? The Psalms are full of reference to worship, ritual, prayer, feast, sacrifice, sin and temple, all of which represent priestly activity, so that much of the composition may be attributed to priests or guilds of priests. Nor should it be forgotten that the last Psalms were completed when the voice of the prophet could no longer be heard in the land.

For a thorough appreciation of the "Priestly element in the Old Testament" I refer you to Harper's. The Psalter is a Book of Prayer, a Book of Praise and a Manual of Personal Communion with God. The late professor Harper puts these questions with reference to the composition and nature of the Psalter, "Could a priestly system including as its climax a hymnal breathing a devotion so rich, be wholly formal and mechanical, devoid of life and of spiritual power? Could such a hymnal have owed its origin to a body of priests who were strangers to the spiritual and altogether slaves of the formal?" Can we, now, answer these questions, "What was the educational function of the priest in his many-sided capacity? What feelings and ideas were stirred in the people as they saw the white-robed priest officiating in bloody sacrifice? Did the worshipper construe the sacrifices symbolically? Was there a deepening of his sense of sin, a sincere craving for pardon, a closer drawing to the heart of God? Were the people educated through the priestly performances? Did the constantly repeated ceremonies have any ethical effect? In what sense was the Temple a laboratory for developing character and for purifying the communion of the individual with God? Was the meaning of life heightened by the knowledge of the law? Did the habitual doing of the ceremony or its constant sight have a pedagogic value? Did the reading of the Psalms familiarize them with the Psalm of Life? Was the appeal altogether to the nation and not to the individual? Was worship not a powerful tie, a union and a communion of mutual interests, a strengthening of the ideal of the people? Was not the home thereby influenced when for sacrifice it had a Psalter where religion was more inward? And thus construed, did the many-sided, educating priest not keep alive the missionary idea of Israel as a Kingdom of priests and a holy people?



The priest, for this is my conclusion on this subject, was (1) the teacher of the majesty and the holiness of God and of the means in sacrifice and in prayer whereby man might draw near God. (2) He was the teacher of God's specific Law whereby man is to learn to lead the holy and priestly life (3) He taught not by the hortatory, objective method of the prophet or the sage. His influence was subjective according as each worshipper interpreted the symbol, the ceremony and the psalm. (4) He taught by emphasis upon the necessity and integrity of tradition. His appeal was not so much to the conscience as to the feelings, not to the imagination as to the emotions. He stood as the exponent of tradition, the life-blood of continuity and of the spiritual experience called Faith.

(c) The prophets as educators ought to form a series of monographs, and I can only give a few cursory sentiments as to their power and function in the educational life. The school of the prophets, in the technical sense, took its rise in the days of Samuel.

These prophets were wandering revivalists, enthusiasts and singers, and they did but scant credit to the great masters who followed them. They formed schools and guilds and located themselves in Ramah (I S XIX, 18), Gilgal (II K IV, 38), Bethel (II K II 3), Jericho (II K II 5) and in Gibeah and Mt. Ephraim. They traveled from place to place, creating what might be called "Circuit Preaching." They taught music (II Chr. XXIII, 13), studied the history of early days and composed songs for special occasions (I S X 5, 6, 10, XIII 23, XIX 18, I Chr. XXV, 8). We cannot speak with much definiteness about their labors; yet their value lay in the fact that they made possible the emergence of the majestic figures of Samuel, Nathan, Gad, Elijah and Elisha, to be followed by Isaiah, Jeremiah and Ezekiel and the minor prophets, the lordliest band of teachers which any age has yet produced.

*Prophecy was an educational movement* which Israel called out of his own heart for his own direction, instruction, purification and enlargement. Like no other force, it has stirred the conscience with its direct, though blunt appeal. It stripped off all pretence and precedent. Prophecy was the force that always said, "Thou art the man!" Prophecy was the force of opposition for progress' sake, the force of protest for purity's sake. It read out the book of universal experience the

laws for particular situations. It had vision, grasp, enthusiasm, faith, power, holiness.

The prophets graduated from no school but took their credentials from God. Wherever men were, there was their message. Where unrighteousness lurked, there was their platform. Kings and queens, rich and poor, aye, the whole nation goes to school to them. They inaugurate compulsory education for prince and public. Now they thunder like Elijah and Amos; now they plead like Hosea and Jeremiah. Now they are poets and mystics; and now as cold moralists they come to view. But one thing above all; they speak in no abstract manner. The people all know what they are driving at. They lay down a proposition, or a series of self evident truths. They bring illustrations from Egypt and Assyria, from Babylonia and Persia. They find vocabulary and symbolism in court and camp, in farm and altar. They speak out of the fullness of their hearts; they neither apologize nor await agreement. Conscious that they are in agreement with God and His truth, they think not of physical or material success. In the enthusiasm of their cause and in their indifference to popularity they never lose their sanity.

They are eloquent exponents of religious culture. They believe in the training of the mind; but the highest knowledge is of the existence of God, of His relation to humanity, of men's duties to one another. They admire nature, but nature is but God's theatre of daily revelation. They know history, but the comings and goings of nations and of kingdoms are but the means whereby God educates the race. Theirs, too, is an appreciation of beauty, but beauty of form, of style, of image is but incidental to the beauty of holiness. Nor do they look askance at strength, but they do insist, "Let not the wise glory in his wisdom, neither let the mighty glory in his might, let not the rich glory in his riches, but let him who will boast, boast of this, that he understandeth and knoweth Me," etc. (Jeremiah IX, 23 and 24). Their philosophy is the philosophy of Life; yet they say to you and to me:

"What does the Lord ask of you?"

No platform or book stands between them and their listeners. They carry their school with them wherever they go. They aim to touch the conscience. They are not guided so much by what is, as by what ought to be. They protest and scold in order to purify and make religion more inward, more personal, more righteous. The dignity of the individual conscience is as powerful an ideal to them as the majesty of God.

They know of the filthiness of sin but they would have their pupils realize this truth in all its implications. They know the necessity of ceremony but they would have man go direct to God for forgiveness. They educate by appeals to the history of the past, by present circumstances and by the future, sure to follow. They know the law of progress, and the inevitable result of immorality, idolatry, hypocrisy and injustice. They represent the ideal of the Orator. They speak not for rhetoric's sake, but as the spokesman of God. They speak because they must, nor do they hesitate to create a literary vehicle to present adequately their message. Who will ever be able to estimate justly the educational power of the Hebrew prophets from Moses to Malachi?

The prophets built upon the foundation laid by Moses, the first and the greatest of prophets. Man is made in the image of God; but Judaism bears the stamp of Moses. Moses' educational work covers the whole field of personal, domestic, social and national life. He is the pedagogue par excellence. But his greatest educational asset is his own matchless personality. He taught by the power of tremendous and impressive example. Moses was an educator, by the grace of God, large in vision and deep in sympathy, of inexhaustible patience and unexampled resourcefulness. Moses was an educator, idealist of the highest order but the sanest, soundest practical teacher the world has known. Moses was an educator who fed his people according to their needs and mental capacities. He was an educator who knew his people intimately, understood their frailties no less than their strength and led them slowly but securely as the great distant purpose flooded his mind. Moses was an educator of the highest moral integrity, yet never self-righteous; of the widest culture, yet never self-opiniated; conscious of his mission and leadership, yet never consumed by the lust for power and profit. Moses was an educator who, familiar with Egyptian lore, passes by the Osiris and the gods of Egypt, and posits as the Source of all knowledge, the Ground of all Being, the Fountain of all Life and the Inspiration of all morality, the One, only and alone Jehovah, holy, loving, compassionate, righteous, wise, the Father and Teacher of the race. He was an educator who saw the necessity of such holy ideal for the training of a people and the absolute necessity of religion for the development of its life and destiny. He taught, then, that the national ideal must be a patterning after the God-ideal, unmarred by intermediary and selfish idols. He taught that the



best place for the cultivation and perpetuity of that doctrine was the home—and that the best teachers were father and mother, and that the best law thereof was the child's happy and implicit obedience. He made the entire machinery of education, administration, philanthropy, worship, agriculture, revolve as spokes in the hub of religious education for the moral and spiritual life of the nation.

Moses was an educator who saw God face to face; he met his people and truth face to face for forty years. He fashioned a nation; and dying on Mt. Nebo, the mountain of prophecy, his name became a household inspiration, passing down in enhanced affection from mother to son unto the thousand generations.

(d) The work of the psalmists and the prophets might have been lost to the world were it not for another class of educators, called the Scribes. We hear of the scribes long before the 6th century B. C., but mostly serving as secretaries or chroniclers. Ezra the prince of scribes (Ezra VII, 6) gave them their new function. They formed guilds (I Chr. II, 55; I Chr. XXV, 86). Nehemiah called them "M'binim," and they certainly were the literati of the period. They were a class by themselves, and were largely recruited from the priests and levites. They were the best trained and educated men in their day. The times gave birth to their new energies. The prophet's voice was growing weaker, while the dawn of the "Church" was at hand. The work of Nehemiah, the reformer, paved the way for Ezra, the ecclesiastic. Ezra tells us, VI, 10, "For Ezra had prepared his heart to seek the law of the Lord and to do it, and to teach in Israel statutes and judgments." The eighth to tenth chapters of the book of Nehemiah present to our view the great educational feature of that epoch, the promulgation and formal adoption of a new guide. This formal adoption of the Law took place at a public assembly of all the people and it was in the same method of procedure that the Deuteronomic Code was accepted. The Law was read aloud in the hearing of all. Thirteen levites explained the text. The people understood it all and wept. A deep sense of sin brought the people to their knees. A solemn covenant was entered into by all to observe the Law, and it was signed by the people's representative. A people had willingly, publicly adopted a new Magna Charta.

Educationally, what did this mean? Ezra, standing on the raised platform, had the largest Sabbath School in our history. All Israel sat at his feet. Henceforth, *the new teacher*



*had a great text-book.* The multiplication of this book, thus preserving in unity the history, the prophets and the Psalms (current up to that day) was made possible by the Scribes. Thus it happened that copies of the Law and of the nation's hymn-book came into more general use; and thus families obtained possession of them.

The birth of the Synagogue added immeasurably to the popularization of knowledge. The exile proved that the Temple and its sacrificial altar were not wholly indispensable. Psalm LXXIV proves the existence of many Synagogues during the exile; yet if this Psalm happens to be post-exilic the constant references to bodies of men coming to Ezekiel, VIII, 1; XIV, XXXIII for instruction carries the belief that the people were not homeless during the Exile. At any rate, the return of the people back to Jerusalem found the Temple again the center of the sacrificial system but along side of it flourished the Synagogue. Wherever a few Jews settled who wished to study the law a synagogue was organized. They also supplied the religious needs of the many Jews scattered in many lands who were unable to make frequent visits to Jerusalem. The synagogue was a place for communal prayer and for study, more democratic and closer to the heart of the people than the temple. It was in the synagogue that the people's religious consciousness and unity could be expressed and maintained apart from the Temple. I have not the time to enter into the new Prayer book which grew out of the synagogue in course of time but its tremendous significance can be seen from the saying of Simon the Just (300 B. C.) "Our fathers have taught us three things, to be cautious in judging, to train many scholars and to set a fence about the law."

The educational significance of the synagogue, then, in connection with the Scribe becomes apparent. It was through Ezra and the Scribes that the Jew became in the words of Mohammed, "The People of the Book." The growth of the synagogues compelled an ever increasing multiplication of copies of the law; and the reaction of this upon the homes can be seen at a glance. As the scriptures became more popular, the demand for teachers was more insistent. "The community as a whole became more unselfishly interested in it than in the official hierarchy; the people began to raise apt teachers out of its own ranks." (Montefiore HIB. Lectures p. 395). The Rabbis, Schools of Pharisees and the Talmudic Era are children of this pregnant Educational Era.

The Psalm-book, the Prayer-book, the Law-book became

domesticated and were a more satisfying means of religious aspiration than sacrifice and Temple. The synagogue democratized religion. It individualized religion; and the latter gained in depth, inwardness and clarity. The synagogue was alive. There was no sterility there, and its religion expressed itself in many ways. This same age saw the last of the Psalmist, and the books of Ruth and Jonah came into the canon. The scribe as an educator is the preserver and multiplier of the literary means of education. He was a purely literary man. Most of the Bible in its final touches shows his marks. He collated, revised, interpolated, copied, edited and used the Editorial blue pencil. He was the arbiter of literary taste.

(e) Now let us consider for a moment a fifth class of men, to whom the word "teacher" in its specific modern meaning would apply with more justice than to any of the preceding groups. The time was ripe for teachers. The phrase "teacher as the scholar" occurs in I Chr. XXV, 8b. These men are called the scholars "Chachamin," the wisemen, the sages, and their ideas, principles and literary productions were framed in the Books of Proverbs, Job, Ecclesiastes, and Ben Sirach (though the last named is not used in the Bible). The varied group of educators whom we have reviewed made their appeal to tradition, emotion, conscience; but the sages were the first to ask for the recognition of common sense and the approval of the intellect. They represented beauty of culture, per se, yet in no wise depreciating the necessity and the prior claim of religious culture. It may truthfully be said that they came closest to the hearts of the parents and the children.

The calm of philosophy requires a state of political tranquility for its successful development. Such an age intervened between the post-Nehemian age and the time when the danger of seductive Hellenism hove in sight. This was the time for reflection and cold moralism. It was the fittest time for systematic instruction, not for the spasmodic teaching of prophet and psalmist. The sage knew the message of the home, the priest, the psalmist, the prophet and the scribe. He was a product of all these forces. Thus, he found his material in their messages. He was the popularizer in homely and sententious words of the religion of the day. He came to the level of the masses and brought learning direct to their doorsteps. It was the task of the sage to bring the minds of the people into sympathy with the prophetic teaching. Much of their teaching is utilitarian and prudential wisdom. Not held

down to any one book they could rely upon their native tact and talent. They were not burdened by a calling from on high; they did not need to scold and oppose. They were familiar with history and literature; and they could find ready illustrations lying in daily experiences. They were familiar with the floating wisdom, proverbs, gnomes, and built upon them more stately philosophy. They were moralists, but never degenerated into sophists. They invariably threw their maxims into parallelistic forms so as to have been easier fixed in popular memory. Ben Sirach XXXVIII, 24, XXXIX, assumes the existence of systematic instruction, in which the study of literature played an important part. So in Proverbs XII, 17-21, V, 13, we divine something of a school organization. Ben Sirach teaches in his epilogue,

"Draw near to me, ye unlearned,  
And lodge in the house of instruction."

What did they teach in these houses of instruction or in the broad open spaces or private homes? It should be observed that they followed all their predecessors in taking a healthy and sane view of life. Life is a gift from God and yet life is a discipline.

Family life comes in for special consideration. "Their ideal of family life is high; monogamy is assumed, parents are the responsible guides of their children and entitled to their obedience and respect. Woman is spoken of as wife, mother and housewife. She is a power in the house, capable of making home happy or miserable. She has not only housekeeping capacity but also broad wisdom. Her position is as high as any accorded her in ancient life." (Toy's Proverbs, Int. Crit. Com. XII). Parents are the first teachers (Prov. I, 8; IV, 1-4; VI, 20). They advise parents to study their children carefully, watch their play and activities so as to be able to shape their character. (Prov XX, 2). The child's nature should be studied (Prov. XX, 6), nor need the correcting rod be withheld (Prov. XIII, 1, 8, 24; XIX, 18). After the parents have done their duty it is well to send their children to professional teachers (Prov. V, 13) whose words are a fountain of life (Prov. XIII, 14), and whose greatest joy is the pupil's progress.

In general and specific terms the sages counsel the need of chastity, diligence, sobriety, prudence, honesty, justice, loyalty to the poor, generosity to enemies, capacity for friendship, the systematic avoidance of anger, sloth, malice, folly, perjury and theft, and in all things to follow the law of God,

which is Wisdom, the essence of Religion. This law was the Will of God. The law was alive. It was a personal possession, a personal joy, a loving link between God and man. It had become spiritualized into a Passion, called Wisdom. Blessed were its teachers and its profession. So exalted had this teachership risen that it expressed itself in the warmth and glow of Daniel's phrase, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. But, thou, O Daniel, shut up the words and seal the book, even to the time of the end. Many shall run to and fro and knowledge shall be increased." (Daniel XII, 3 and 4).

The only seemingly discordant note in the Wisdom Literature to the joyous optimism of the sage is struck by Ecclesiastes and Job. These two are lonely, solitary figures, yet never despondents. Proverbs and Ben Sirach contain disconnected and practical reflections and observations. Job and Ecclesiastes are philosophers. The former two consider the general question as to what is good and right in life and practice. The two latter inquire as to the Chief Good. Yet all four build their message on, and reach their conclusions in, God as the source and guarantee of all life, religion and happiness. Ecclesiastes and Job may suffer momentary doubt, but never do they lodge in agnosticism or despair.

*God-consciousness* is the underlying dynamic and inspiring phrase which combines the wisdom of the sage with the righteousness of the prophet, the culture of the scribe with the faith of the priest and the love of the parent. Each age grasped a new method, placed a new stress, emphasized a new principle of the fundamental God-Consciousness in and for the nation. Yet this is the link which binds home and Torah, Temple and Synagogue and floods them all with divine light. It is the interpretive principle in our history. Each age grasped an aspect of this progressive truth. But the God-Consciousness was not an end in itself. Its aim was the pursuit and promise and pledge of a godly and consecrated life. To achieve this great end is the purpose of Religious Culture. To attain it parents, priests, prophets, scribes and sages have given themselves to the formation of its curriculum in 1500 years. It is our educational ideal. The testimony of the Bible is that this is the diploma of the Jews' teachership in the world.



What are the principles and methods of education in our Bible which admit of modern application? Here we must be on our guard. Well defined and scientific principles do not exist in the Bible. It is stupid to attempt to translate psychological words like spirit, soul, mind, flesh and heart from our Bible into modern technical terminology. It is foolish to inject William James into Jeremiah. What we can do is, by following the course of historical development of religious culture in the Biblical Era, to frame a few propositions wherein all agree.

Were I, then, asked "What is the moral of fifteen hundred years of biblical education?" I should embody them in these truths:

(a) Every child is educable and has an inherent right to the knowledge and love of God.

(b) Every child is entitled to the rich heritage of his fathers as it has been progressively harvested.

(c) The knowledge of God as it has been enunciated, amplified and lived out in history is for the ennoblement and consecration of life.

(d) Knowledge of God and Consecration of Life are not two separate but two complementary aspects of one truth.

(e) The attainment of this truth as Religious Culture is the Educational Ideal of Scriptures.

(f) Such religious culture is essentially domestic.

(g) In this culture, roughly speaking, parents, priests, prophets, scribes and sages have emphasized the ingredients of obedience, emotion, conscience, art and intellect.

(h) Religious Culture does not mean the rejection but the assimilation of other cultures.

Accepting these fundamental propositions, there follow these principles and methods as answers to the question, "How can we best attain the fullness of Religious Culture?"

(1) Religious Culture is primarily home-made and home-grown. Its most natural soil is the soul of domesticity. All are agreed that the home is the best place, and the parent the best teacher of life's ideal. There is no need to dilate on this self-evident fact. Whatever other nations and races may have said and done, the Biblical Era has its unanimous verdict on the beauty, utility and duty of domestic training. Here the child gathers its first impressions of religion. Here imagination is stirred, emotion aroused, conscience pricked and

habit formed. Here are living and daily examples to be imitated, and here God comes into child-consciousness. The home, doing its full duty, leaves no room for a Sabbath School, save as it is included in other necessary and professional schools for extra-domestic instruction. The Sabbath School is a modern growth, and is simply a confession of parental inefficiency in this matter. Religious training in the Sabbath School suffers instinctively from theorizing, while in the Public School its justification is missionary. Be it said, however, that were the Biblical teachers conscious of local conditions in this century of transition, they would advise additional and supplementary schools, not to compete with, but to complete the natural functions of parental teachership.

(2) In the home and in the Sabbath School we need the emphasis upon faith and loyalty. The parent was helped by the priest. Childhood needs the blossom of faith and the bloom of loyalty. Childhood believes, and faith, aided by fertile imagination, is its working intellect. Its faith fills its little universe with personalities; they exist for the child and have reality for it. Teachers must appeal to its strong faith, give it content and stability, and fill it with the moving Presence of God. The child has a reservoir of emotion. When the priests came, they filled the home with tangible objects about which their faith could be entwined. Prayer, ceremonial, holiday, sacrifice, temple, these were their food. Children to-day need this same food, properly administered.

But the real purpose of this faith and feeling is for the strengthening of tradition. Only the stupid will sneer at tradition. The student knows that tradition is the life-blood of institutions and families. A traditionless home is aemic. Tradition is the possibility of progress, the conservation of faith and feeling, of memories and heroisms and tragedies of the past. Israel glories in his traditions. Loyalty to, and pride in them, is the lesson of Biblical education. Not too early can we begin to teach this to our children.

This is the keynote of Jewish Consciousness. One great conviction ties him forever to the Abraham who heard God's voice thirty-seven centuries ago.

Incidentally, this explains why we Jews do not require the specific training in religion in the public schools. A religious training that is not spun on the loom of tradition is already threadbare. Tradition is weak in Christian homes, Christian Sunday Schools, and in our public schools. Therefore, I am urgent that this idea of tradition, woven in faith and emotion,

shall be steadily insisted upon in the home, in the Sabbath School and in the pulpit. The Bible and our whole history and our religious institutionalism offer splendid and inspiring characters and incidents to give content and direction to it. That reason, and that alone, justifies the retention of Hebrew in our curricula and in our Synagogal worship.

(3) An excessive harping on this string may produce an ethical discord. The officialism of the priest is sure to meet the rebuke of the courageous prophet. Emotion unchained and undirected, faith degenerating into blind credulity, tradition losing itself in a blatant Chauvinism or a stereotyped Kaddish-loyalty are to be deplored. Thus, home and religious school should be especially concerned that religious culture should work conscience into the life of faith. Ceremonialism does not argue sincerity; nor does religiousness mean character. "Wash ye, make yourselves clean," is the moral bill of health. We must teach religion as a part of life. We must show that a child no less than a man cannot be morally bad and religiously good at the same time. We must make religion stand for personal purity, and put conviction into our traditions. We must be Jews; but but we must know why we sponsor these teachings. We must acquire the courage to do right, to condemn wrong; and, at the same time, to put our faith into our deed. Our religion must point our duties to our fellow men and make God more real to us. The Bible and our subsequent history present magnificent examples of the prophetic ideal. The heroism of the prophet matches the heroism of the priest. Religious culture which is bereft of a strong sense of duty and of courage to be righteous is backboneless.

(4) Oral instruction is not sufficient in itself in completely fulfilling the demands of love, faith and conscience. The scribe preserved psalmody and prophecy in a Torah, and since then the teacher had a text-book. The learning of the ages must be crystallized and preserved. This can become an authoritative guide, if it bear the impress of divine contact. When the Torah came, education by text-book was Jewishly justified. Home and Sabbath School are fortunate in possessing the preserved treasures of Israel's heroic past. They can have no better manual for the cultivation of the religious spirit than by a ceaseless love for it, an abiding loyalty to it, a hearty compliance with its laws and a systematic reading of its pages. If the home and the Sabbath School hold to this task the reading of our Bible in the public school need

not be our request. Its literary value, its moral emphasis, its spiritual message can be ours at mother's knee. We, alas, do not handle our Bible, and much of our loving obedience, faith and conscience lack the ballast of consistency, courage and conviction because of this failure of reenforcement in the home and school. The spirit of the scribe is dormant in us. And if the complaint is true that Jews are not devouring Jewish literature, the reason thereof croucheth at our doors. The art of literature was once a strong Jewish passion.

(5) Religious culture will not suffer if it receives breadth. It ought to include intellectual stimulus and the joys of wider outlooks and higher mental reaches. The sage saw real life, and its lessons were not lost on him. His intellectual grasp of the situation and his wider reading did not land him in doubt or agnosticism. Our religious culture need not fear, then, the warm breath of other cultures.

If home and Sabbath School bring to children and pupils the seriousness, yet the joy of life, the discipline with its rewards, if they encourage clear thinking on the problems of sorrow, suffering and death, with sane and healthy appreciation of others' problems, religious culture will profit thereby. The lesson of the sage is worthy of our most mature consideration.

The methods receiving the recommendations of the Bible educators for this training of obedience, tradition, character, study and intellect, are:

(1) Imitation: A child is a born mimic. Most of his mental development is what has become habituated by imitation. Set the child the best examples in your personalities as teachers or parents, and in the splendid literature at your command! History is the best guide.

(2) Interest: A child will quickest absorb what interests him most. This principle of Bain has the testimony of centuries behind him. Arouse the child's interest in holidays and institutions so that it will instinctively ask questions. The asking of a question is a chord upon which a wise teacher will at once play. Constantly the question is put by the child: "What means this service?"

(3) Study the child's nature. Every wise parent knows the difference in temperaments, endowments and natures of children. "Train up a child according to its nature, and when it is old it will not depart therefrom;" "Even a child makes himself known by his deeds (play) whether he will be good or bad," are familiar sayings of the sages.



(4) Feed the child according to its ability to digest. It cannot appreciate the message of the sage unless it has first felt the throb of the prophet, nor will it understand the prophet unless the priestly fount of faith has first been opened.

(5) Repetition is recommended. It makes memory possible. It forms habit. The Hebrew says "Thou shalt teach them diligently." The Hebrew word שנה means to teach by repetition through constant digging. Parallelism was used to fix an idea in the mind; acrostics had a similar saving grace. A people which has no text-book and feeds on tradition must rely on memory, sharpened through ages of repetition.

(6) Text-book education is less direct than oral. The power thereof depends mostly on the ability of the teacher. Teach rather through concrete objects than through theories and abstractions.

(7) Make the child recognize your authority. Teach by kindness, though the power of severity is not to be slighted. Ideas must be drilled in by repetition and often sink in by rebuke. Under all circumstances, obedience is the sine qua non of the educative process.

(8) Above all else, your own personality as a living and concrete illustration of your abiding faith, your spotless integrity, your literary honesty, your sympathetic philosophy will be the finest example of the power of God in you for the cultivation of the religious spirit in others.

## VI.

I can now sum up, hastily, the message which this Educational Ideal has for our age. Religion is a natural need of the soul and demands cultivation. The time has past for apologizing for the birth, growth and flowering of the spirit that thirsteth for the living God and His righteousness. Religion is the glow of God in childhood, the consecration and guarantee of national perpetuity.

While religious culture may find its final flowering elsewhere, its true, natural and best garden is in the home. A religionless home is a misfortune. A religionless nation is bloodless. A religionless education is one-sided. The State must see that the educational agency of the home is not superseded. The State is made up of families and there the affections and sentiments of individuals receive their hearty support. There life receives its dower and its consecration, and

there the State renews itself.

Truth, beauty and goodness are the ideals of science, art and ethics. Religion posits God as the Source of truth, beauty and goodness. It harmonizes, it sanctifies them all to human endeavors. It says to these ideals, "Blessed be ye in the name of God. We bless you from the house of God."

## II. ESSAY.

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### The Principle of Jewish Education in the Rabbinical Era.

It is not difficult to co-ordinate the conception and the practice of biblical with rabbinical education. It is not my purpose, however, to give a history of education during the Talmudic and Middle Ages, but to show that the course of the Educational Ideal in Israel follows a continuous, consistent and constructive line of development. This vast stretch of centuries, so far as Education in Israel is concerned, is marked by five phenomena:

(a) The Growth of Individualism.

The growth of individualism was coincident with the loss of nationality. Mosaism and Prophetism planned for the training of a people, a nation; their methods revolved about a social and a national ideal. The Exile gave birth to the first announcement of the dignity and responsibility of the individual in the messages of Jeremiah and Ezekiel; but it was not until the synagogue democratized religion that the individual came to his own. The destruction of the Temple found the synagogue prepared to bridge the yawning chasm. Education was the bridge thus utilized. The Temple was in ruins; the pendulum swung to the individual, and Pharisaism catching the inspiration from the synagogue, clothed each individual with all the dignity and dower of the priest. It is queer how Christian scholars have persistently exaggerated the opposition between the priest and the prophet, and have minimized the people's battle between Sadduceism and Pharisaism. Pharisaism made each one a priest, and thus numerous ceremonies calling for the individual's sacrifice and loyalty, surrounding his whole day with the mantle and responsibility of priestliness, became the means and the measure of the educational Ideal. *The old educational ideal had not changed; it only received a new emphasis on the individual side. It was the training of the individual, not for citizenship*

*in a nation, but in a Kingdom of God, in a Kingdom of Priests.*

As a result, tradition and history, everything secular and educational became religious. A knowledge of the oral and the written Laws became absolutely essential to the definition of holiness and to the minutest qualifications of the new citizenship. The study of the Law became the individual's highest obligation. "It was superior to all." (Mishna Pea I, 1). Thus law and worship became almost synonymous terms. Torah came to mean not Law but Learning; not Learning alone but Life. "The study of the Law is important because it leads to good conduct." (Kid. 40b). "He whose good acts exceed his wisdom will see his wisdom endure." (Pirke Abot, III, 12). Here, then, we find that the educational ideal of the knowledge of God for the consecration of life had not lost its virility. The Temple was gone; and the Jew began his historic mission of Salvation by Education.

#### (b) The Hallowing of the Home.

The home was the first to feel the responsibility of the loss of the Temple and the requirements of the new education. The home was the first to feel the reaction of the newly emphasized priest-individual; every parent should be one, and every home has the sanctity of an altar. The parent caught the full drift of the sentence "He who teaches the Law to his children is as meritorious as if he himself had received it on Mount Horeb." (Kid 30).

#### (c) The Growth of Extra-Domestic Schools.

The school was the logical outcome of conditions prevalent during the closing decades of the Biblical Era. In the century between Simeon ben Shetach and Joshua ben Gamla the elementary school for children became a powerful instrument for education. The elementary school was not meant to supplant but to supplement the home, "in order that the fatherless children might be educated." (Baba Bathra 21a).

Higher schools like the Academy, and Extension Courses like the "Kalla," supplied the craving for deeper research and wider knowledge. Jabne, Sura, Pombaditha and Nehardea were full of thousands of earnest men studying the law in all its ramifications, nor did they fail to wander in other and secular fields of Greek language and philosophy. Jerushalmi Megilla, 1, 8). It is, therefore, easy to understand how learning in Israel during the Renaissance was burning with a healthy flame.



(d) The Educational Task of the Rabbi.

During all these centuries from the close of the Biblical Era, the main impartor of knowledge was the Rabbi. He was the legitimate successor of priest and prophet, scribe and sage. As champion of tradition, his was no less the appeal to the moral law. Taking his stand on the preserved written and oral law, his was also the teaching of the discipline of life. He inherited all their methods and applied them. Yet he was the creator of a new method of interpretation and application. The Rabbi taught by the direct appeal of the prophet and sage, but his appeal was largely to the intellect. His was the disputational method. It was what we now call, seeking a truth by analysis, antithesis and synthesis. The result of centuries of such training of thousands of Rabbis in dozens of academies produced a sharpening of the intellect whose edge has not been dulled in Israel of to-day. It was intellectual, but it was also religious. It was saturated with God and with life's consecration.

The Gaon was the mental successor of the Rabbi and evidences the contact of the Jew and the Moor. On his vast intellectual activity and of his subsequent influence on Jewish and scientific development in Spain and later on in Italy, it is unnecessary to expatiate further.

(e) The Increase of Text-Books and the Catechism.

The Bible ceased to be the only book; its energies created the Mishna and Talmud, its legal and poetic sides, vast homiletic literature and codes, all displaying a wealth and unsurpassed variety of literary achievement. Of the educational greatness of the Talmud in all the past centuries it is impossible to speak in measured words. It is enough to acknowledge its grip on the Jewish mind for many centuries and its saturation and fashioning of the habit, thought and aspiration of the Jew for eighteen centuries.

The catechism in our sense was a late product in the educational system of the Jew.\* All the mass of literature referred to furnished enough text-books to engage the energies of men. But new occasions teach new duties. All along, then, catechisms were unnecessary because abstract education had not until the fourteenth century any Jewish need or justification. Education from the day of Moses to that of Maimonides was decidedly concrete. Yet the catechism came as a call of the times. Like the thirteen articles of faith by Maimoni-

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\*See excellent bibliography at end of B. Strassburger's "Geschichte der Erziehung etc."

des, it was born because of pressure from without. The Jewish genius from the days of Moses was able to Judaize whatever it cared to adopt from its environment. It was always able to present a bold front toward the allurements from without on the educational plane, because it *was always reinforced from within, from the home*. The catechisms of the "Hinuch" by Aaron Halevi of Barcelona (1302) and of the "Lekah Tob" by Abraham Jagel (1595) were imitations of the Catholic and of the Protestant educational methods. If this had been merely done in a spirit of self-defence and self-preservation there could have been no reason for lamentation. But it, unfortunately, must have received its initial impulse from the slackening duty of the home and of its time-honored obligation "to learn and to teach." The manuals were necessitated by the lack of time given by the parents to religious training, and by the secular pressure from without.

Summing up with a hasty glance at these five important characteristics, one feels that Israel has remained progressively true to its educational instinct and ideal. It stands for religious culture, into which parents, priests, prophets, scribes, sages, rabbis, gaonin and teachers have poured their talent, their faith, their energy, their enthusiasm and their undying loyalty. The educational life of thirty-odd centuries is God-grounded and life-centered.

The Sabbath School, as we now understand it, is like the catechism, an adapted institution. It has become in the past fifty years so thoroughly domesticated as to be considered native-born. Its particular form in this country is due to the democratic spirit, to the separation of Church and State and to the pressure of secular forces on our domestic integrity and virility. The Sabbath School with the assured appreciation, if not always active cooperation of home, has become entirely congregationalized. Our religious task, then, is to harmonize the Mosaic-Prophetic national standpoint with the Rabbinic individualism. The Jew is a religious entity, and, also, a citizen. His religious culture must look to the preservation of his Jewish integrity, while his religious integrity must be an inspiration to his national citizenship in America.



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